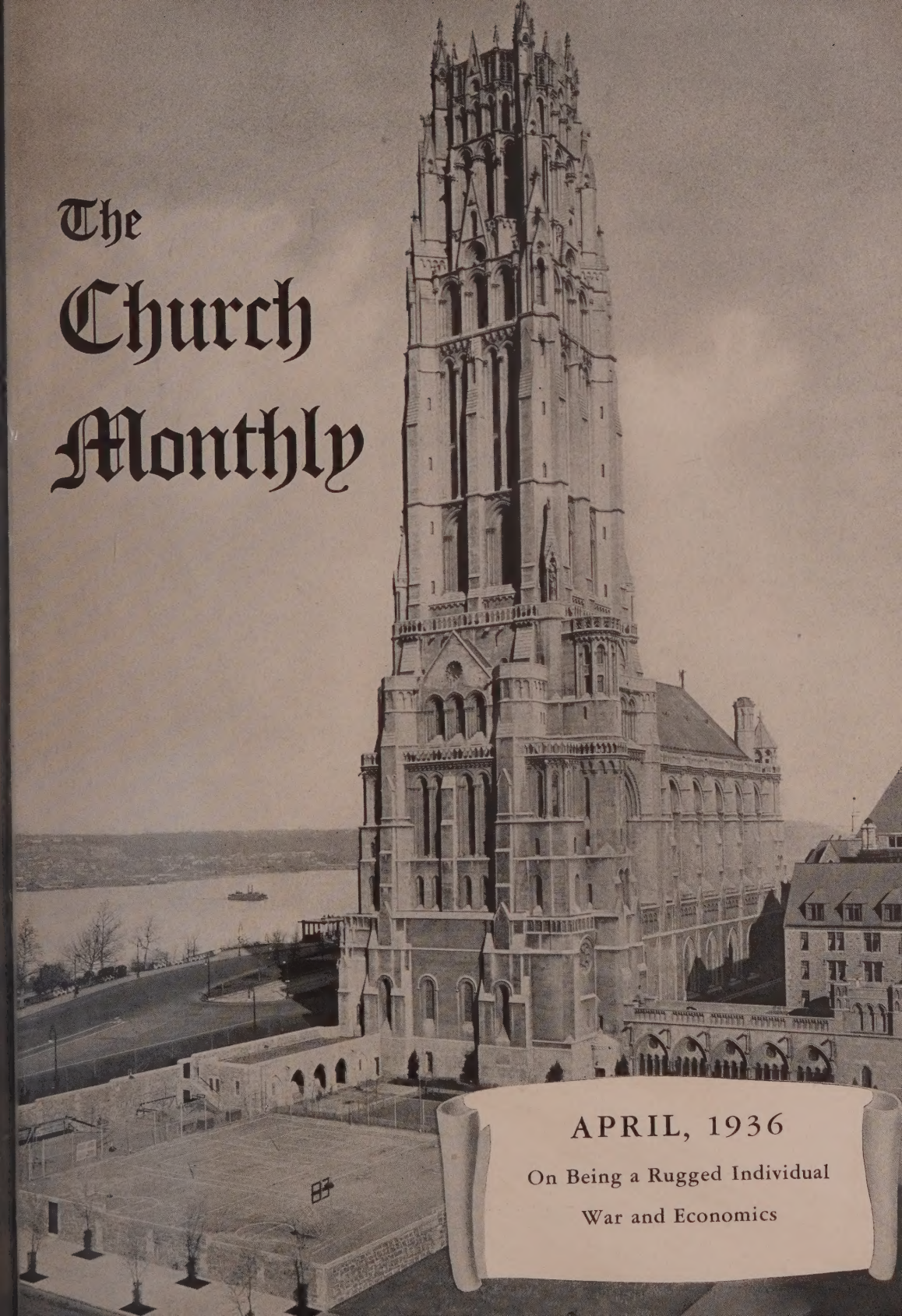
The Church Monthly



APRIL, 1936

On Being a Rugged Individual

War and Economics

The Church Monthly

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"HE IS RISEN"

On Being a Rugged Individual

By Harry Emerson Fosdick

An astonishing number of people who profess no religion for themselves nevertheless think kindly of religion as a consoling element in the experience of those who need it. It sweetens life for some people, they say, eases the shock of tragedy, makes irritations and anxieties more tolerable, puts hope beyond death, and in general is a consolation. To one, however, who knows history, this estimate of religion as primarily a sweet and consoling experience certainly seems inadequate. For the great exemplars of religion have exhibited as their outstanding characteristic not comfortableness at all but stalwartness, robustness, toughness of moral fiber, and independence of mind. One thinks of Socrates, though it cost him his life, saying to the Athenian jury, "Men of Athens, I honor and love you; but I shall obey God rather than you." One thinks of Gautama Buddha, softly cushioned as a young prince in his father's palace, but leaving all that for the severe and disciplined hardship of a sacrificial life to help his people. One thinks of Christ himself, crucified, or of Paul writing to his Ephesian friends from his last Roman imprisonment before he was beheaded, "Be strong in the Lord, and in the power of his might."

If, as one gets at the meaning of music through its noblest exponents, one is to get at the real meaning of religion through its supreme exhibitions, one must think of religion as consoling, to be sure, as issuing in a certain gentleness of spirit too, as Tennyson said,

> . . . that gentleness
> Which, when it weds with manhood, makes a man,

but, above all, issuing in personal power, in integrity and robustness of character, in toughness of moral fiber and independence of mind.

This morning let us try to get at this profoundly important but too often forgotten aspect of religious experience. For, obviously, there is profound need for this kind of religion today.

There is personal need of it. When a man asks himself what most of all he would like his religion to do for him, surely he would not say that he wanted to be consoled by it, have life made easy by faiths pleasant to believe. When a man is really hungry in body candy does not satisfy him and to a really hungry spirit a merely sweet religion is but poor food. But if there were a kind of religion that could make a man strong despite this crazy world and in the face of it, its private ills and its public calamities, so that, as Paul put it, having done all, he could stand, that would be a religion worth sacrificing a great deal to get. Much popular Christianity conventionally talked about awakens, I suspect, no appetite at all in thoughtful men, but when a man who was enabled by his religion to be a very rugged individual indeed says of it that, though the rains descended and the floods came and the winds blew and beat upon the house, it fell not for it was founded on a rock, one knows that few personal needs go deeper today than the need for such a stabilizing faith.

Moreover, there is public need of this kind of religion. For we are in a generation where man faces, as he has faced before, such wild social forces, flooding the world as though dams had burst, that the individual feels powerless, swept along as on torrential currents. So we are tempted, as such generations always are tempted, to determinism, not to the comparatively harmless theoretical determinism of the academic classroom but to the far more terrific determinism of those who practically give up, let go, lie down, feel themselves helplessly swept like chips upon a flood. What can a merely sweet and consoling religion do for a man in such a time? If, however, there were a kind of religion that amid the most chaotic social forces could keep one's character intact, could give it integrity and power, could make it not a helpless chip but a creative force, could be to it not frosting and filigree but foundation, that would be a redemptive religion for such a time as this.

Now, Christianity at the first was that kind of religion, as the men and women of the New Testament abundantly exhibit, and at its best since it has been that kind of religion too.

This last week I visited Jamestown, Virginia, where in 1607 the first permanent English settlement was made upon this continent. The calamities and disasters which those first settlers faced are not easily imaginable to us, and when a little way from the ruins of the first church where they worshiped one runs on the memorial to Robert Hunt, their first minister, one need not be ashamed of emotion. For this is what those first settlers, amid their intolerable calamities, said about Robert Hunt: "He was an honest, religious and courageous divine. He preferred the service of God in so good a voyage to every thought of ease at home. He endured every privation, yet none ever heard him repine. During his life our factions were oft healed and our greatest extremities so comforted that they seemed easy in comparison with what we endured after his memorable death. We all received from him the Holy Communion as a pledge of reconciliation for we all loved him for his exceeding goodness." In comparison with that our modern Christianity seems over-sweet, so that it might be well for us to hear, like a voice from the best traditions of our faith, "Be strong in the Lord, and in the power of his might."

As we try to bring this home to our own lives, less dramatic to be sure but with problems just as real, let us say in the first place that power does come into life, that rugged characters are built, by the essential nature of religion itself. That is, a man discovers here something greater than himself to which he gives himself. After everything has been said concerning the naturalness of being selfish, self-centeredness does peter out at last. After fifty years, sixty years, seventy years, self-centeredness recoils upon its possessor and undermines him so that even a naturally strong personage like Napoleon Bonaparte is left by it at last pitiful, contemptible, and weak. We preachers are continually tempted to assail selfishness as morally wrong but what probably needs more to be said is that self-centeredness is a debilitating attitude toward life. Get out of yourself into something greater than yourself or you never can stand up against the difficulties and humiliations of a long and hazardous career. But if a man's life lies not within his narrow ego but more in the ideas and causes he believes in

and serves, then power comes from them into him as power came into Christ from the cause he was willing to die for, or into Paul from the enterprise concerning which he said: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith." We speak much and rightly about the contribution which a man can make to a good cause, but think of the power that can come from a great cause into the life of a man.

The last time I passed through Paris I heard a glorious rendition of Lohengrin, but the opera house that night was haunted for me not only by the strains of Wagner's music but by memories of Wagner himself there in Paris trying in vain to get one of his operas performed. One remembers the days when he and his wife went out to pawn their clothes, their marriage presents, even their wedding rings. Now, Wagner had a shaky conscience on some matters, like sex and money, but Wagner's conscience was not shaky with regard to his music. He would not write down to any popular demand. He held to his standards and stuck it through. If he had believed merely in himself, in his transient and small ego, he never could have done that. But there was this other thing, this gift of God to him, greater and more enduring than himself, to be here after he was gone—his music. Concerning himself he could be penitent, humble, humiliated, dubious, unsure, but not about his music. For that he was a lion in the face of all comers and in spite of all fate, and thus, and thus alone, he was strong.

Here is the paradox of all great souls, that they are infinitely humble about themselves and veritable lions for the things they stand for. Let a man call even Jesus himself good and Jesus will not allow it. "Why callest thou me good? none is good save one, even God." But let a man lay a hand on the truth that Jesus stood for, the gift of God to him like music to a great musician, and another tone of voice comes from him—"Heaven and earth shall pass away, but my words shall not pass away." There was his power, in what he stood for.

Though in a far lower measure of importance, this same experience can belong to us. How can a man as the years increase upon him and the shadows lengthen in his afternoon be proud about himself?

> As a flower of the field, so he flourisheth.
> For the wind passeth over it, and it is gone;
> And the place thereof shall know it no more.

But if amid this transiency of life it has been his privilege to stand for something abiding that man will need after he is gone, no matter what changes may take place or how often the generations fall like snow upon the earth and melt away, there is his glory and his power. He has allied himself with something eternal in the midst of time. Not everything about him will perish when he goes. Something will stay here even on the earth, the truth he stood for.

History bears ample witness to the way religion has thus equipped men with fortitude and hope in trouble, making them strong in the Lord, and in the power of his might.

In the second place, power does come into human life and rugged individuals are produced from those interior resources of the spirit that faith and prayer release. One wishes that this might be discussed, for the sake of some people, without even using the word "God." Words are not in themselves sacred, not even the word "God." Only

meanings are sacred, and for some people the word "God" has gotten so far away from the deep, interior secrets of spiritual life and has become so dubious an item in cosmic philosophy that one is not confident what connotations are conjured up by its use.

Some people, for example, seem to think that when we talk of believing in God we suppose that we are explaining the universe. As though any one could explain the universe! As though it were the function of religion to explain the universe! In summer I watch the fishermen drop their nets into the sea. They catch some fish but they do not enfold the ocean. No man-made nets encompass the seven seas. So in science, in philosophy, in religion we see men dropping their mental nets into the mystery of this vast universe. They catch some fish. But they do not enfold the mystery. Whatever meaning we discover in the universe, it is still a strange, unfathomable place. Explain it? Did not Christ cry out against the insoluble riddle of it, "My God, my God, why hast thou forsaken me?" We commonly think of the Bible as a book of faith but the Bible is too realistic an expression of the profoundest struggles of the human heart to be unanimously a book of faith. "That which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; and man hath no preëminence above the beasts: for all is vanity." That is in the Bible, a cry of bitter skepticism in the face of the mystery of life. "O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgments, and his ways past tracing out!" That is in the Bible, a cry of reverent wonder before the unfathomable universe.

One, therefore, who supposes that the word "God" is a neat formula to explain the universe does not know the great tradition or the present meaning of faith. But one thing we do say on behalf of religion—that it has enabled multitudes of men in the face of life's mystery to discover and release such spiritual power that they have won a transcendent victory over life and its difficulties. We believe in God not primarily because of a successful argument in philosophy explaining the world but primarily because of the tremendous reality of spiritual power enabling a man to overcome the world.

This last week in Williamsburg, Virginia, I saw the most magnificent oak tree that I ever looked upon. They said it was growing there over three hundred years ago, when Pocahontas was a little girl. As one stood almost in worship before its size and symmetry and splendor, one thought of all the things that had happened to that tree. Gentle rains and howling tempests, southern breezes and northern gales, the heat of summer and the cold of winter, the dangers of youth and the perils of old age—everything had happened to it, as to a human life, and it had utilized them all. It possessed an inner life so strong that it could appropriate and capitalize all that life brought to it to build an oak still unimpaired in splendor after more than three centuries. I tell you, a great religion has enabled men and women to live like that.

If this seems an unintelligent reason for believing in religion, remember that it is the same reason why we believe in science. For science has not explained the universe either. Science does not even know what electricity is and to this day works on two possible theories as to what it may be. Ask any great

scientist as to what he knows and see exhibited in him the humility that religious dogmatists too often have lost. He knows how little he knows. But of one thing he is certain. There is power here, prodigious power that even by the little we know can be released for human use. The towering fact of that, the amazing consequence of that, the endless possibilities of that keep science going. Well, in similar fashion the same kind of thing keeps religion going. Why should we, born yesterday and dying tomorrow, our race evolving for a few millennia upon this strange and wandering island in the sky, expect to explain the universe? But this thing we can do: we can release power through faith and inner disciplines of prayer whose fountains are so deep that the soul knows they lead out to an eternal source.

In Mary Ellen Chase's last book about the Maine coast, among the personages that represent the sturdiness of early New England character, Abigail Crockett stands out. Daughter, wife, and mother of the men who sailed their clipper ships from Maine to the earth's end, she saw first her father fall victim to the sea and then her husband and then, one by one, her sons, until now, an old woman, her youngest boy was frozen off the Newfoundland Banks. Her daughter-in-law tried to sympathize with her, saying that it was a pity that she had to see all the men she had loved fall on sleep and she be left alone, but Abigail Crockett answered back. "You're wrong, you're all wrong, Solace. It's just as it should be, for once. The hard thing about bearing children is not the bearing of them or the bringing them up. It's the knowledge that ten chances to one you can't live to see them through their lives, that you've got to die while you're still anxious about them. That's been spared me. I've lived to see them all through and safe, and now I can go any time, knowing that my work's done, finished with no loose ends to it. Somehow or other, I've always hated loose ends."

So long as science can harness power it will go on. So long as religion can produce strength of character like that it will be indispensable.

In the third place, power does come into human life and rugged individuals emerge from a great religion that puts in the conscience of a man interior ethical standards that cannot easily be shaken by the pressures of the present hour. If that were said by some reactionary who hated religious and moral change, some stick-in-the-mud who wanted nothing new to happen, you might justly deny it consideration. But let a man who, far from being a reactionary, rejoices in change and welcomes it state the case for the kind of character that a real religion can produce, a character that will stand its ground through even these troubled days and come out at the end exhibiting the qualities which this earth is going to need, no matter what changes come. Christmastide is once more near at hand and, for more than anything else in our religion, some of us are grateful that in our early youth we came under the spell and fascination of that character who put certain standards into us from which, with all our moral waywardness and failure, we have not been altogether able to escape. There have been days when the moral tempests fell upon us, but the rootage of those standards held even beyond our hopes that it could. Nevertheless, with whatever warmth and heartiness we bear this testimony, we know what many of the

new generation are saying about it. That standard is ancient and passé, they say; we will not be enslaved by old standards any more; we are moderns and will pick and choose from our own contemporary time and go where our own generation leads and not be dominated by the dead hand of the past. If there are some here this morning reciting that as though it were their creed, listen, I beg of you, to a statement of the case from another point of view.

It does not seem to us that we are enslaved by the past. Upon the contrary, it seems to us that we are positively liberated by the past. That is to say, we get our heads a little above the obsessing pressure of the present, which puts its urgency so confusingly upon us, and, looking over the wide sweep and ambit of all human experience, choose the moral standards we will be guided by. It is not the past that pushes and shoves most of us about; it is the present. It is not the past that enslaves most of us; it is the present that submerges us until we can hardly get our heads above its swirling currents to take our bearings. A man, therefore, who has a high, historic religion wisely used to guide him has this advantage: he can get a little altitude and elevation above the torrent of the present and, looking over all human experience, can try objectively to choose the best.

In one of the most critical temptations of my life, that might have been my ruin so tossed was I by the torrent of immediate desires, what saved me was the thought of my mother. Out of the past she came to me and stood there in my imagination looking at me. What sudden calmness and steadiness arrived! What clarity of vision! What reëstablishment of standards that at my best I knew were right! So in a larger field the past rightly used can widen our horizons, lift us above the pressure of the present, give us insight into verities that have endured the scrutiny of ages, and give us a decent chance for an independent and objective choice of moral standards. When, however, a young man gives all this up and says that he will be merely contemporary and modern, it seems to some of us that thereby and of necessity he does not gain independence but loses it. For straightway the mess and mêlée of this present begins to push him all over the moral lot. Look out on this generation and see. Watch the multitudes who for the sake of independence have surrendered old standards and now are the slaves of passing fads. "All we like sheep have gone astray"—how apt a description of our time! Like sheep!

The strange consequence is that many of the people who talk most about independence are most pathetically standardized. To be sure, our standardization is not like that of ancient China, where the status quo remained unchanged for ages. Ours, alas, is worse. It is standardization by spasm, conformity first to this passing idea and then to that transient fad. We become moral rubber stamps and yes-men for anything that comes along. We are mob-minded. First one moral stencil and then another is laid on us and we are painted all alike. Moreover, reading the same newspapers, looking at the same movies, played upon by the same propaganda—as another has described our homes, either the world let in by radio or the family let out by auto—the world gets at us and pushes us all about. How many in this congregation must honestly confess that in the name of independence we have surrendered a

(Continued on page 127)

Prayer

By Harry Emerson Fosdick

Eternal Spirit in Whose light Thou hast promised that we should see light, we turn to Thee in the courts of Thy sanctuary. We who, through another week, have viewed our lives in the shadows of this deceiving world would carry them up into Thy radiance. Thou hast lighted every man coming into the world. Deep within our souls there is that flame which came from Thee. Forgive us that often we have let it die into embers and cinders, too seldom rekindled at Thine altar.

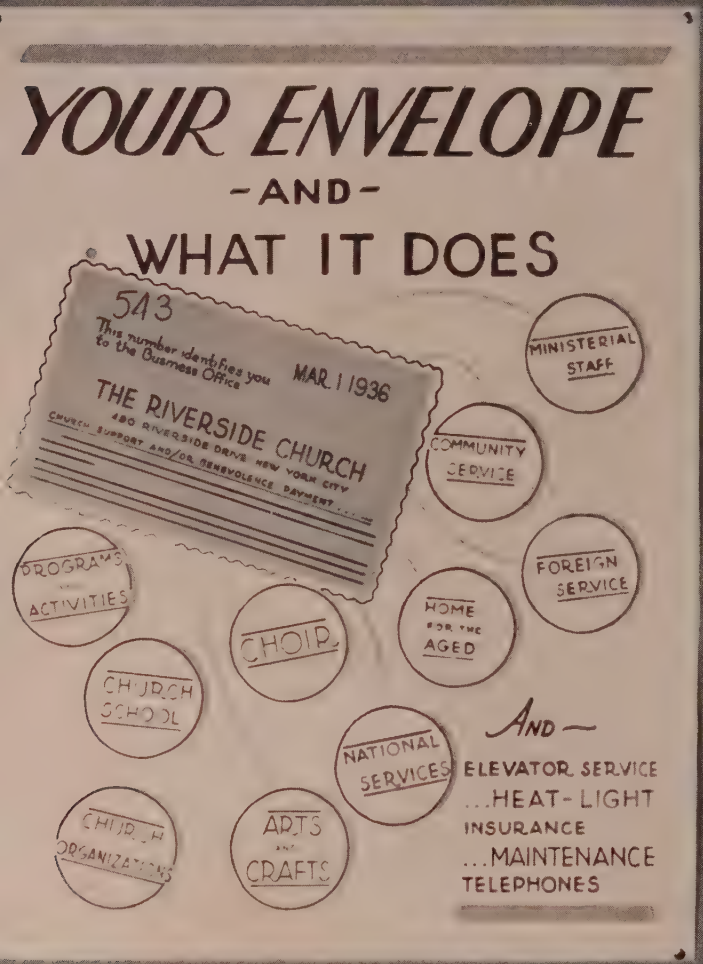
O God, today help us to see our lives illumined by Thee. Shine upon our sins. Too easily we deceive ourselves concerning them and with vain excuses cover them. Help us to see clearly what our tempers and selfishness, our cherished grudges and vindictiveness, our mean ambitions and our smallness, signify to other lives than ours. Set us against the white background of Thy Cross that we may be ashamed of the things that are shameful and may love the things that are lovely.

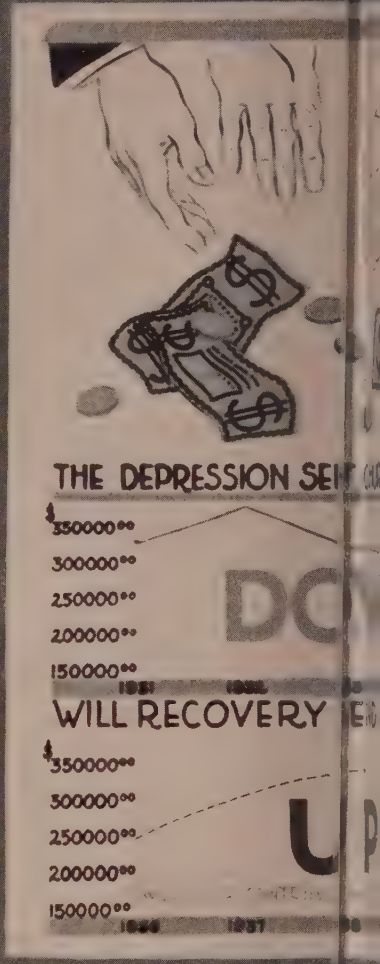
Light up our joys, we beseech Thee. Forgive us that often they fall into the shadow and we forget. Illumine the beauties of our lives, our friendships and families, the glory of great books, the stimulus of music, the heritage of a great tradition bought by other sacrifice and other tears than ours. Shine upon us, we beseech Thee, and rekindle gratitude.

Light up our labor, we beseech Thee. Forgive us that daily work becomes drudgery and sinks from high dignity to trivial meaning. Open to us the doors of insight that we may see how richly around us, in our daily, familiar, friendly contacts, lie the opportunities for usefulness.

Light up the world to which we go from here. Make plain to us the nobilities that are latent there. Help us never to forget the deep and silent heroism with which multitudes of ordinary folk live out their days. Save us from cynical disbelief in the possibilities of human nature. O Christ, Who didst die for man because Thou didst believe man worth dying for, illumine our world.

Shine, too, upon the ugliness of life. Help us not to deceive ourselves, for Thou art not mocked. Send us out with an insight into the miseries which men suffer and the burdens which they bear, until we hate the things that dispossess Thy children of their heritage and shut the doors of opportunity upon Thy human family. O God, when wilt Thou save the people? So illumine the world, we beseech Thee, that we with a new faith and courage may go forth to help build Thy Kingdom here. We ask it in the spirit of Thy Son. Amen.





A Series of Posters from t

WASEDA-HASHIEN – SERVICE GARDEN
THE NAME SUGGESTS THE RELIGIOUS AND SOCIAL WORK AIM. STUDENTS ADHERING TO VARIOUS RELIGIONS
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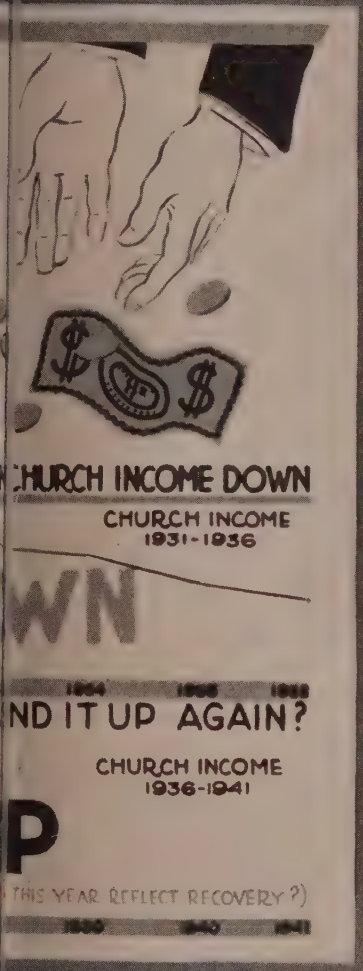
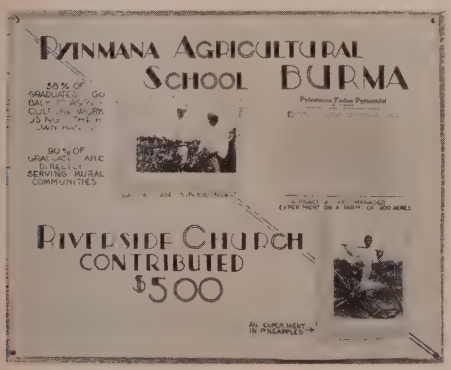
$500.00
AIMS TO TRAIN AFRICAN FAMILIES FOR LEADERSHIP IN THEIR OWN JUNGLE VILLAGES.



Church Budget Exhibit



The Carillon of Andover

By Kamiel Lefévere

O Solemn Bells! Whose consecrated masses
Recall the faith of old—
O Tinkling Bells, that lulled with twilight music
The spiritual fold!

F. B. Harte.

On a bright summer's day it is a real delight to linger around the hill known as Andover Hill, in the State of Massachusetts, surrounded by its valleys and ranges of trees, with its dignified and quaint old homes of Colonial type traditionally coated with white paint. It seems to transplant the entire surroundings far back into the New England past.

Broad fields, great imposing Colonial buildings with countless windows where lights play and glimmer at night, the stately Singing Tower in the style of the glorious past, groups of lively boys moving across the campus, where sunsets can be observed in all their gorgeous beauty, mark the dignified location of Phillips Academy, in the heart of New England.

The whole place has a picturesque individuality, with every nook and path filled with memories and associations of the past. Its history dates back to June 12, 1630, when the rugged ship *Arbella* sailed into Salem Harbor with John Winthrop, Simon Bradstreet, Isaac Johnson, and other Puritan leaders on board. Among the little company was also the Reverend George Phillips, of Rainham, Norfolk County, England, who, as a sympathizer with the non-conformist agitation that rapidly spread through England during the ruling years of Charles I, joined the little group of emigrants with his family and came to America, full of hope and expectation for a peaceful existence and free belief.

Phillips Academy, which was opened in 1778 as the first incorporated academy of the state, was founded through the efforts of Samuel Phillips (1752-1802), his father, Samuel Phillips (1715-1790), and his uncle, John Phillips (1719-1795).

The Phillips Academy Memorial Tower was built in 1923 as a memorial to the students and alumni of the school who gave their lives for their country during the World War. The tower is built of red brick, granite, and wood, and is Colonial in style. The large square shaft is of brick, on top of which is the wooden structure, elegant and dainty in appearance, which encloses the bells with louvers.

The tower is 159 feet high from the ground to the weather-vane, and was erected after the plans of Guy Lowell, of Boston. A carillon of 37 bells, of which 30 were installed in 1923, and 7 more added in 1926, range in weight from 25 pounds to the Bourdon of 2,347 pounds, and were cast in the bell-foundry of John Taylor & Co., of Loughborough, England.

The sweet voices of the bells blend in complete harmony with the stillness of the New England atmosphere, sending the dear old folksongs and stately hymns across the Andover Hill, echoing and whispering through lanes and trees, like a retold story of the past, peacefully completed by this Colonial setting.

Your voices break and falter in the darkness;
Break, falter, and are still;
And veiled and mystic, like the Host descending,
The sun sinks from the Hill.

The Riverside Symphony Orchestra

RELATIVELY few of our members realize, perhaps, that Riverside Church possesses a real symphony orchestra. The fact is that the Riverside Symphony Orchestra is now over two years old and functioning regularly. It is sponsored and partially underwritten by the Educational Department under Mr. Hellstrom, such additional funds as are necessary being raised by individual contributions of the members. It operates through the Community Relations Committee, of which Dr. Philip M. Stimson, himself a loyal member of the orchestra, is chairman.

Early in the year 1934 Professor Norval L. Church of Teachers' College proposed at a meeting of the Parents' Group the organization of a symphony orchestra. Professor Church told the meeting that a group of persons who could play even if only in an amateur manner could be welded into a real orchestra if only the finest available music were used. The suggestion was adopted with enthusiasm. Those interested were invited to write Professor Church about their musical abilities and past experience. About 80 persons responded, but not all reported for the first rehearsal on a Monday evening in February, 1934, in the worst blizzard of the season. The first concert was held in April of that year.

That was the beginning; and since that time the interest has been steadily increasing. Now, on any Monday evening, a group of fifty or more earnest musicians can be found, usually in the Assembly Hall, industriously practicing the classics under the direction of Professor Church. Some of these are members of our Church, some come from Columbia, Teachers' College, or the Juilliard School, and still others come from such far away places as Englewood, Teaneck, Orange, and points West (of the Hudson). These last were brought in by the Assistant Director, Mr. Etzel Willhoit. The players come every week because they love good music and because they enjoy the good fellowship that playing with fifty other persons naturally inspires. The writer knows of one cellist, for example, a missionary on furlough from Japan for this year only, who comes because he wants the pleasure of playing with a group such as ours while he is here.

Two concerts are given every year, in January and April. Public attendance at these concerts has gradually increased from the mere handul of friends who came in April, 1934, to the three hundred who came last January to hear compositions of Beethoven and Sibelius played. Those who wisely decide to come on April 27th are assured of another treat.

We cordially invite you who read this word to get out your own violin, trombone, or whatever it may be, dust it off, and begin practicing. Never mind what the neighbors say—you want to join the Riverside Symphony Orchestra. When this issue of THE CHURCH MONTHLY reaches your hands it will be too late to join this Spring. But there is another year coming.

PHILIP E. EVERETT.

War and Economics

The following observations on war and its causes have been collected over a long term of years by Mr. William R. Henry who now makes them available to THE CHURCH MONTHLY.

PRESIDENT WILSON: "The Berlin to Bagdad railway was constructed to run the threat of force down the plank of the industrial undertakings of half a dozen other countries, so that, when the German competition came in it would not be resisted too far—because there was always the possibility of getting German armies into the heart of that country quicker than any other armies could be got there."

"Belgium was a very successful competitor of Germany in some lines of manufactures and the German armies were sent there to see to it that competition was put a stop to."

"Peace? Why, my fellow citizens, is there any man or any woman—let me say, is there any child, who does not know that the seed of war in the modern world is industrial and commercial rivalry? . . . This war was a commercial and industrial war. It was not a political war."

PROF. SELIGMAN in "An Economic Interpretation of the War."—"While economic considerations indeed do not by any means explain all national rivalry, they often illume the dark recesses of history and afford on the whole the most weighty and satisfactory interpretation of modern national contests which are not clearly referable to purely racial antagonisms alone."

WM. G. MCADOO: "The primary cause of all wars in modern times is economic strain, and that in turn is the result of intense financial and commercial competition."

FROM THE "*Seven Seas*," Navy League Organ: "The Navy League believes: That most modern wars arise largely from commercial rivalries; that we are now seizing the trade of the world. That following the present war will come the most drastic commercial readjustments and the most dangerous commercial rivalries ever known." (This was printed about 1917.)

ROGER W. BABSON, Secretary of the Society to Eliminate the Economic Causes of War: "It is generally agreed that the causes of war in modern times are largely matters of trade and commerce."

LORD NORTHCLIFFE: "Competition between nations takes on the form of war." "American business, when the war is over, will find itself in a world of fierce competition and reluctant customers. Business questions—the problem of markets—have in the past led to wars."

"Whether Prussia invaded Belgium or not, England had to fight in self-defense."

ALEXANDER HAMILTON: "Has commerce hitherto done anything more than change the objects of war? Has not the spirit of commerce in many instances administered new incentive to the appetite, both for the one and for the other? Territorial disputes have at all times been found one of the most fertile sources of hostility among nations."

GENERAL FREDERICK DENT GRANT: "All wars are commercial wars." "It is your statesmen and your people that create wars. First the people become irritated, generally through some commercial transaction."

TOMASSO TITTONI, once President of the Italian Senate: "Not a day passes without its becoming more evident that the economic factor is the decisive element in international relations. It is economic issues which, above everything else, complicate the relations between one country and another and which create international rivalries, jealousies, and, finally, bitter war."

CONGRESSMAN MANN, once floor leader of the Republicans in the National House of Representatives: "I have little faith that nations can compete commercially without finally resorting to armed conflicts."

CLARENCE W. BARRON: Editor Wall Street Journal: "This war sprang from business. There were no other immediate causes for this war than business. No matter what may be the opinions or the reasons from the standpoint of international or national politics, the war had its origin in business."

JOHN GALSWORTHY, playwright: "The great war was not a thunderbolt from the blue launched at an unoffending mankind; it was

a stealing Fate carefully nurtured within the bosom of modern civilization; the natural and gradually reached result of a crude and competitive system pursued almost to its limits—the climax, in fact, of the individual, political and national rivalries which have been speeding to this end since the Middle Ages."

CHAUNCEY D. SNOW, and Kral, Bureau of Foreign and Domestic Commerce: "Germany went to war to gain greater control over markets for her manufactured goods and over the sources of raw materials that entered into the making of such goods. Germany unquestionably counted on crippling the resources and competitive power of her chief European competitors."

NEW YORK WORLD, Oct. 13, 1909: "Commerce and conquest have always been the main causes of war. Back of most slogans of strife has ever been the commercial watchword—'Trade follows the flag'."

PROF. T. N. CARVER, Harvard: "While competition is absent, commerce is indeed a bond of peace and good-will between those who sell in return. But the moment that two nations embark extensively in the same line of industry, that moment commerce becomes a sword, dividing and setting at enmity those who are rivals for the same markets."

COMMANDER STEARNS, U. S. N.: "There is a natural chain or sequence in a nation's evolution vitally affecting her policy, *i.e.*, birth of industry, necessity for markets, attendant demand for control of sea highways, need for a navy, etc."

GENERAL U. S. GRANT: "The Southern rebellion was largely the outgrowth of the Mexican war. Nations, like individuals, are punished for their transgressions. We got our punishment in the most sanguinary and expensive war of modern times."

JOHN FOOTE, M.D.: –In *National Geographic Magazine*: "And so Venice and Alexandria punished the nations who took their spice trade away with the unholy spell of war, a curse that all through history has both preceded and followed every marked change in the trade routes of the world."

PROF. CHARLES A. BEARD: "Carthage, a commercial republic, was an aggressor in a war that ended in her destruction. The furious contests of Holland and England were over the dominion of the sea. Commerce has been for ages the predominant pursuit of England, and she has constantly engaged in wars. Even the Hapsburg-Bourbon wars have in a large measure grown out of commercial considerations."

JOHN HAYS HAMMOND, JR., 1917: "Today every great Nation is waging a trade war. All the great powers realized years ago that, to gain and keep their place 'in the sun,' it was necessary for them to construct navies that would insure them a certain control of the seas for the protection of their commerce."

SENATOR DEPEW: In 1912, after two months' stay in Europe: "Europe is sitting on a keg of powder. All that prevents an explosion is a lack of coal of living fire. And some one will place it where it will create an explosion sooner or later."

"Germany has been poking the noses of her ships into commercial ports that heretofore England has regarded as peculiarly her own. She has been expanding in every direction.

"England seemed to have been asleep while her great rival was wresting territory from her. Awakening, she attempted to get back that which she had lost. Failing, she has begun preparing for a conflict, her idea being that she can, with her battleships, do that which commercial competition cannot or has not done."

BRIAND, at League of Nations, is quoted as having "referred to the fruitful results of the International Economic Conference and asserted that economic conflicts lead fatally to war." (From *New York Times.*)

EDWARD FILENE, Boston business man, traveler and economist: "Even before the war American business was feeling the pressure of its surplus production. After the war its still larger surplus will make American business one of the most interested contestants in the race for markets." "Business questions—the problem of markets—have in the past led to wars."

HENRY WOOD, United Press Correspondent: "Whatever Germany may say, her real reasons for clinging to Alsace and Lorraine are neither political, ethical nor historical. Back of her iron determination to hold the two French provinces lies the same motives that prompted the Crown Prince to sacrifice 700,000 human lives at Verdun in an effort to establish a strangle-hold on the great French iron and steel basin of Briey."

FREDERIC C. HOWE: "Back of the immediate causes of the European war were the big

economic conflicts which have been going on for a generation. They are on a titanic scale and involve almost every important financial and economic group within the greater powers. And the peace that comes must be an economic peace."

JAMES A. FARRELL, Steel Trust, President of the Steel Trust and Chairman of the National Foreign Trade Council: "If the world war should prove to have been a war to end war, it will be largely because the world has learned to refrain from translating commercial rivalry into the terms of military conflict."

COUNT CIPPICO, member Italian Senate in 1925: "It seems to me utterly useless, given the actual economic world struggle, to attempt to complete abolition of war either by generous popular movements or by congress tending to total or partial disarmament."

W. S. CULBERTSON, former Vice Chairman of the Tariff Commission: "War is not a necessary accompaniment of human relationships, but the causes of war are imbedded in our economic life, and if they are not removed war follows inevitably upon them."

REAR-ADMIRAL A. P. NIBLACK in "Why Wars Come": "No one can, however, make a thorough and impartial inquiry into the causes of war without realizing that their roots run deep into the soil of trade rivalry and economic aspirations."

DAVID JAYNE HILL: "If there were no economic questions involved, the conflict of nationalities could soon be ended. Modern wars are trade wars."

REAR-ADMIRAL VOGELGESANG: "War is the ultimate expression of economic strife."

ARTHUR BRISBANE: "International troubles start most often in the counting rooms of great financiers. French papers and statesmen are criticising the English because they sell coal to Germany. France is spending her money to keep the Germans from using their own coal."

GEORGE W. HINMAN, financial and business authority: "Why did the United States go to war with Germany? To protect America's commerce and commercial rights at sea, to stop the destruction of America's merchant ships, to keep open the lanes of American commerce across the Atlantic. That was the real reason. 'Making the world safe for democracy' was only an afterthought."

REAR-ADMIRAL SIMS: "If an international conference can adjust international commerce, the primary cause of enmity will have been removed."

LIEUT. GEN. ROBERT LEE BULLARD: "Wars arise mainly from economic causes which affect, or seem to affect, the very subsistence of peoples."

SENATOR LODGE: "If anyone will take the trouble to look back into the history of modern times, since the great economic movements began, he will see how many of the wars came originally, never ostensibly, but actually from economic causes."

JACOB GOULD SCHURMAN: "Most wars in the history of mankind have been waged on account of trade interests."

NEWTON D. BAKER: "But after all, what President Wilson said at St. Louis was profoundly true. The tensions in modern international relations are industrial and commercial, and the causes of modern war grow out of the efforts of nations to acquire economic security or economic dominance."

GENERAL HUGH S. JOHNSON: "War is now a conflict of economic systems, not just of armed forces."

INDEPENDENT (N. Y.) Editorial, Oct. 3, 1907: "The rebellion started by the asphalt trust in a time of profound peace cost several thousand lives and several millions of dollars besides loss of business and trade, long litigation in Venezuelan courts and scandals in which the U. S. Ambassador and others were involved."

FROM "*The Economic War in Our Colonies*," by Pradier and Besson, with a preface by M. Paul Deschanel, 1916: "One of the most important after the war problems will be to discover how to paralyze and annihilate the Austro-German commerce, not only in the metropolis but also in our colonies."

Report of the Employment Service

Placements May 1, 1935, Through February 29, 1936

	Perm. Jobs			Temp. Jobs			Total No. Jobs	No. of Jobs Riv. Ch.	% of Jobs to Riv. Ch.	Total No. People Placed
	Full Time	Part Time	Total Perm.	Full Time	Part Time	Total Temp.				
May	22	11	33	52	52	104	137	19	13½%	92
June	47	10	57	34	26	60	117	13	11 %	90
July	15	22	37	24	25	49	86	7	8 %	75
August	13	14	27	29	20	49	76	10	13 %	54
September	35	36	71	109	13	122	193	14	7 %	127
October	33	29	62	69	69	138	200	27	13½%	122
November	34	25	59	62	45	107	166	24	14 %	127
December	35	30	65	65	56	121	176	24	13½%	118
January	25	37	62	30	40	70	132	16	12 %	105
February	27	34	61	41	50	91	152	11	7 %	113
	286	248	534	515	396	911	1435	165	11½%	1023*

	New Applicants Registered	Total No. Applicants Per Month	New Emp. Through Riv. Ch.	Old Emp. Using Service
May	114	404	12	105
June	113	373	7	87
July	97	404	8	58
August	84	334	13	34
September	69	337	19	133
October	123	427	26	129
November	103	404	18	107
December	91	367	18	83
January	120	413	12	92
February	83	326	19	92
	997	3789	152	920*

COMMENT

The nine districts of the Institute of Family Service of the C. O. S., as well as The Riverside Church, use the employment service. As it happens, the number of applicants referred by The Riverside Church and placed by Mrs. Cowley compares with the number sent by any one of the C. O. S. districts.

In the ten months since May 1, 1935, a total of

1,435 jobs have been obtained.
37% of the jobs were permanent.
63% were temporary.

Although 11 per cent of all the jobs went to the applicants who registered through The Riverside Church, an additional 18 per cent of all the jobs went to people living in this district, more than a fourth of all the jobs.

997 new applicants have been registered in ten months. 3,789 is the total number of applications for ten months, an average of 379 people interviewed each month by Mrs. Cowley and Miss Strauss.

Each month brings new employers who patronize our service. To the list of over 700 already using our service, 152 new employers have been added through the co-operation of the congregation.

For the calendar year, 1935, actual earnings were:

$10,715—by people on Temporary jobs.
85,000—by people on Permanent jobs.
110,000—by people placed in previous years and still on the job.
$205,715—total actual earnings for 1935.

*This includes repetitions.

ON BEING A RUGGED INDIVIDUAL

(Continued from page 116)

great standard that belongs to the ages, to which, as from every detour to a main road, humanity must come back again, and now, in the name of independence having surrendered a great standard, we find ourselves enslaved by transient fashion?

The real problem in being a rugged individual today is not escaping from the past but being independent of the present. And there is no such thing as independence of the present without inward standards deliberately chosen from the whole experience of man and deeply built into character. You cannot in the scientific laboratory do any good work without standards of accuracy in measurement that it took ages to produce. You cannot assay gold or test diamonds without standards of purity that nobody can extemporize. You cannot tell good music from bad or art that should be permanent from art best forgotten without standards to which ages have paid their contribution. And if the great exemplars of religion have been men of robust character and independence—"Here stand I. God help me. I can not otherwise"—it is because a high historic religion made rugged individuals of them. The world never needed such more than today.

Well, no sermon is adequate for such a subject as we have chosen. The phrase "rugged individualism" has lately been associated with a special economic system. I question that. You will find rugged and feeble individuals under any economic system, in Russia, in Italy, in the United States alike. In the long run we will discover that no matter what indispensable and beneficial changes are made in the economic system, being a rugged individual is primarily a spiritual matter. Power from the causes that we believe in and serve, power released within our souls by faith and prayer, power from interior ethical standards that the pressure of the passing era cannot shake—there is the source of robust character. As the New Testament said about two of those first disciples, "Now when they [the rulers] beheld the boldness [that is, the stalwartness and independence] of Peter and John . . . they took knowledge of them, that they had been with Jesus."

PRAYER

Eternal Spirit, Who without our asking it hath placed us in an era when men on every side are tempted to be weak, save us from this besetting ill. Our mistakes, strongly made, might leave us self-respect but we cannot be weak without being contemptible. Therefore make us strong in the Lord, and in the power of his might.

Dr. Fosdick preached the foregoing sermon December 15, 1935.

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"PROGRESS"

As we go to press just one week has elapsed since "Budget Sunday." The pledge blanks for the coming year have been in the hands of the people for that length of time. Just because the assurance that one's income is reasonably provided for makes a difference in what one plans to do and in how one goes about the doing of it, the budget is a matter of particular interest to the ministers of the church, the staff, the officers, and the various organizations whose programs depend upon budget allowances. There are some people who feel that the whole subject is out of place in a church. They resent its intrusion. They would be happy to forget it. But the individual who has that attitude is likely to forget it anyway so that our reminders do not disturb him unduly. The same attitude can be and sometimes is assumed in matters of personal finance and all adult persons know what that means in the end.

Well, so it is with the church. We don't stress the budget right now because we want to particularly and we would be happy to find a more convenient season. But these are the closing days of the fiscal year and we are stressing the budget now in the hope and faith that we will be free to forget it for the remainder of the year.

But this, primarily, is what we started out to say—The first five hundred pledges that came to hand showed an average increase of 6% over the pledges of the same people last year. That is what we mean by "progress."

Our present fiscal year closes April 30th.

The new year begins May 1st.

FIVE SERMONS

by

HARRY EMERSON FOSDICK

"Let Us All Give In to Temptation"

"The Church Must Go Beyond Modernism"

"On Being a Realistic Pacifist"

"Decision of Character"

"Giving the Highest a Hearing"

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